

## THE LIGHT-BEARER.

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WHOLE NO. 908

**QUATRAINS.****THE NUDE IN ART.**

To the pure all things are pure;  
The body's beauty with the rose.  
Whose soul is carrion must endure  
To find its reek where'er he goes.

**TRAGEDY.**

For tragedy, seek not the mimic stage;  
Look thou on men who sink 'neath Plutus' gyves:  
These, robbed of manhood, hunger's battle wage,  
Giving for beggars' crusts their beggared lives.

**DOUBT AND CERTAINTY.**

Rather would I my mind were all unfixed,  
My thoughts like leaves wind-blown or low or high,  
Rather would I dark doubt with doubt were mixed  
Than that my life proved constant to a lie.

**FREE LOVE.**

As sure as love is voluntary now and evermore,  
There is no power in any earth or any sky above  
With strength enough to make it yours if once the charm is o'er,  
Whatever ye hold fast in bonds, know this; ye hold not love.

WILLIAM FRANCIS BARNARD.

**For the Day and the Hour.**

BY IRONICUS.

Love laughs at wedlock smiths.

Capital punishment: the exploitation of labor.

Socialism that is voluntary is superior to authoritarian Socialism.

When a divorce can be procured because of cold feet certainly it should be easy to procure one because of a cold heart.

One kind of direct stealing, burglary, is punished by death in the state of Georgia; all kinds of indirect stealing are encouraged and rewarded in Georgia as in all other states.

Are they Courts of Justice when they punish "Collusion," and declare it a crime for two human beings to say that they do not love each other and therefore wish to have their legal bonds severed?

The remarriage of divorced persons is forbidden by the Episcopal Church except where cause for divorce existed before the annulled marriage was consummated; thus is the immoral living together of those who do not love made moral in the name of religion. Which is the worse?

Voluntaryism is opposed to authority, but it is not opposed to defense against crime; in fact voluntaryism is just another name for denial of and defense against crime in the acts of a state. The state commands because it is strong enough to com-

mand and because it can exact obedience; even the state's commands against crimes are not made because the state is in the right. The state is a tyrant. It would be more difficult to prove that there is such a right as the right to tyrannize than to prove that a man may justly resist tyranny.

In love relationships the tyranny of the state, while no more complete and oppressive than in the spheres of other human relationships, is felt more keenly because, love being one of the major emotions or states of feeling, it yields less readily to coercion and oppressive laws than emotions and desires which long ago enslaved, know not the state of liberty any more. The heart then is at war against the state, the heart is frankly an Anarchist. The state tries to control love, it even labors to produce public opinion favorable to the control. What results? Loveless unions, unwelcome offspring, ruined health, prostitution, inconceivable deceit, and life's fairest hopes blasted in the end. If the obstacles in the way of economical justice were removed the plea which the state makes to extenuate interference in love affairs would no longer have any force. The state kills love, but the state must live, though love die.

And now in a million thistle fields the asses are beginning to bray anew because Miss Herron, a sister of Professor Herron, departs from the time honored crime of promising to love, honor, and obey while life lasts, and proposes to take a partner upon "the new plan," the union to last while love lasts. What the asses want is of course that Miss Herron shall forget love, shall forget purity, shall ignore truth, and accept the fantastic and unreasonable standards of "morality" which prevail in Assdom; they want her to pledge herself to love, which pledge would be a lie, since love is not a creation of the will, and comes not nor goes at command; that lie once told they feel that the demands of virtue are sure to be satisfied and public purity assured. What they do not and will not, or cannot see is that any sex relation which is not voluntary is repulsive to truth, to love, to purity, and that the evil of maintaining such a relation must outweigh by a thousand fold that which results when those whose loves do not unite, part out of self respect and respect for one another. State-made morality again. Let us define it. State made morality is that element of conduct which ensures the power and permanency of the state in all the affairs of the individual and which, by robbing the individual of all initiative makes him believe and finally assert with all his might that the individual was made for the state rather than the state for the individual. An ass loves his thistles; if you point him to sweet tender grass and fragrant clover he replies by calling your attention to his fine personal appearance, which he avers has resulted from a thistle diet. "Now, what a thing it is to be an ass!"

The State is just now engaged in a vigorous attempt to suppress the advocacy of physical force as a means of solving social problems, and incidentally to discourage the advocacy of any

means looking to the amelioration of the economic condition of the common people. Example is better than precept; when the state ceases to rely upon physical force in the shape of armies, soulless judges, police, etc., in order to keep social problems unsolved, terrorism will doubtless become obsolescent and reasoned persuasion will have its way. There is the sound, the hollow sound of insincerity in the protests of a criminal against crime.

Let the truth be known; the primal function of a state is not to be just, but to be strong. The state is made by strength, upon strength it lives. In a democratic state even, we see but a metamorphosed absolutism. A ballot is a bullet. The paper shots are fired; there are two armies, the larger army wins. The strong rule the weak; it was ever thus. There is no blood relationship between might and justice; the state lives by subduing, justice lives by virtue of the fact of immemorial protest against mere might. Of two petty kings each would rule alone; with their armies they met and fought; one king was killed, afterward the other ruled alone. Two political parties meet and fight; one falls, the other rules alone. The state denies itself when it attempts to put down physical force. "Government is civil war."

#### The Little Strikers.

It was early, very early, in the mild March morning last year, when the little velvet cutters, in twos and threes, came trooping down the hillsides into Haledon Hollow and found me sitting there in the doorway of the deserted mill.

They seemed more like a band of school children off for a spring holiday than the company of striking wage earners that they were, assembling for their daily mass meeting. Children they were, every one of them. What if their little old faces and bent forms did say ever so plainly that they had never been children, but always women? The heart that beat under every small, shabby jacket, was the heart of a child.

And because they had children's hearts and because every breeze that soft March morning blew the breath of spring each girl grasped the ends of a skipping rope in her rough little hands, and two of the strikers, the tiniest of them all, had not forgotten to bring with them their long neglected dolls. For after all, it was a holiday, a strike holiday, the only holiday the working child knows.

The mass meeting was called for 8 o'clock, and there they were at that hour, every one of the seventy-five strikers, skipping ropes, dolls and all, gathered in small groups and whispering and eyeing me furtively.

Their shyness was the shyness of country children, for such all of them really were. At last two little girls with more courage than the others approached, while their companions fled in dismay and disappeared around the corner of the big unsightly mill.

"Please, Ma'am," one of them asked, "are you a forelady looking for hands?"

She carried a doll in her arms, and when I told her that I was not a forelady, but had come to spend the day with her and the rest of the girls if they would allow me, her big, brown eyes opened wide and she laughed.

"You're surely not Mother Jones, are you? I thought she was an old, white-haired woman."

"No."

"And not her daughter, either?"

"We are looking for Mother Jones this morning," the larger girl spoke up, "and we all thought you might be her when we first saw you as we came down the hill. Oh, we do wish Mother Jones would come and help us with our strike! They say that strikers always win when they have Mother Jones to help them." The child with the doll vanished, but in a moment reappeared with two other girls, who began to make shy advances to friendliness by asking me if I lived in Paterson. As soon as I told them that I had come from New York and that I knew too what it was to work and suffer and starve, and that

I had come to spend the day with them and find out the truth of their condition, every bit of their shy proudness was gone, and they led me into the deserted mill to show me how much human suffering is woven into the warp and woof and pile of every yard of velvet that was ever made.

Were it not for the long frames that fill the floors of the big barren rooms, a velvet factory might well be mistaken for a flour mill. The beams and rafters overhead, the floor under foot, the walls, are all enfolded in a sheet of soft, white dust from the lime-coated webs on the frames.

It is this all pervading lime dust which makes the velvet cutter's work one of the most unendurable of all laborious occupations. As proof, it is only necessary to look at the hands of a velvet cutter who has worked at the frames any length of time. They are hacked and bleeding most of the time, even in the summer, and in the winter, the girls told me, it is something almost unbearable. The finger nails are ruined beyond all remedy, and the pretty, soft hair soon becomes harsh and brittle and breaks off and loses all its luster.

But until some philanthropist gifted with Yankee ingenuity comes along and invents a machine for cutting velvet, little girls' hands must work, though hacked and bleeding, and little girls' ringlets and braids must be sacrificed in order that the edge of the long, steel velvet cutter may be preserved.

"Liming" is the first process which the uncut velvet must go through before it is ready for the cutter's knife. This work each little cutter does for herself, usually at night after the working day is over, so as to have it dry and ready for handling the next morning.

The webs of 100 yards each are stretched over wooden frames and heavily whitewashed with a strong solution of lime. When perfectly dry, the still web is unrolled on the same frame, ten yards at a time, and the "races" cut, one by one, by hand.

To make the most meager wages at this work entails a labor almost herculean in its torture. It means that these fragile girls, these stunted children, as they ply their tasks up and down the velvet frames must walk not less than twenty-five miles a day.

Nine hundred races she has to cut in every twenty-two inch width velvet. Nine hundred times does she have to walk, or rather run, back and forth the length of the ten yard frame before every race in that much velvet is cut. That means something more than five miles of hot, fast, breathless walking, during which she is not allowed to stop one moment to rest, nor could she afford to stop even if she might. She must cut at least forty-five yards of this kind of velvet a day, or it is not worth her while to work at all. Maybe she is working on what is known as "slips," a cheaper quality of velvet and one in which she is expected to make ninety yards a day.

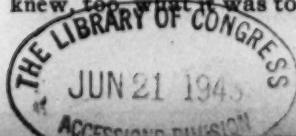
For this toilsome labor the little girl carries home to her mother at the end of every two weeks wages based upon \$2.85 for every 200 yards. The most that I found any child to have earned was \$6.50 for a fortnight's work. But that was a red-letter pay day, and did not come around very often or to many of the cutters.

What eats into their pitiful earnings are the dockings for damages and broken knives, and then sometimes, only too often, they get a piece of material full of snags and knots which it takes double time to cut.

At 7 o'clock in the morning each little cutter has her long, sharp dagger-like knife in hand and is at her frame ready to run the long day's tread mill. She stops at 12 o'clock long enough to eat a hasty lunch, and then back again to the tread mill until a quarter to 6.

This is the gist of the story of how a yard of velvet is made, as told me and shown me by the little strikers gathered there in their abandoned mill.

"And now," said the child who acted as spokeswoman, "and now we have struck for better pay. We want \$3.50 for 200 yards of slips instead of \$2.85. Mr. Smith, the superintendent, has offered us \$3, but we won't take a cent less than what we have asked for, and no damages either."



"Oh, if Mother Jones would only come and help us, we'd surely win," said another.

"Yes, if Mother Jones only knew how our feet and legs ache and swell she'd come to us. I know she would."

And surely Mother Jones or any other mother's heart would have bled to see the pitiful sight that I saw. Little feet swollen and distorted and the blue veins in small ankles and legs gnarled and knotted. The agony suffered from twenty-five mile walks every day on such feet and with such ankles can better be imagined than expressed. Even the children themselves wince when they recount it.

It was pitiful to watch them scanning the hills for Mother Jones. I supposed she had been sent for, but when I made inquiries I found that in their childish ignorance they supposed Mother Jones to be a sort of all-wise feminine providence who turned up just in the nick of time to take the side of the striker as against employer. With all the sublime faith of childhood they stood there in the mill yard and waited and watched for a little, old white-haired woman to come down and help them, and I could not find the courage to tell them that Mother Jones was several hundred miles away, and having two or three other and bigger strikes on hand, had in all likelihood as yet never heard of theirs.

But Mother Jones couldn't come, and three days afterward the brave little strikers were forced to accept the compromise originally offered them, \$3, for the cutting of 200 yards of velvet.—Dorothy Adams in "New York Herald."

#### Sanctity of Motherhood.

An encouraging "sign of the times" is an editorial in the Philadelphia "Times" of Feb. 23, under the above caption, which we herewith reproduce:

In the National Council of Women at Washington on Friday Mrs. Kate Waller Bartlett set forth an idea that does not often find sufficiently intelligent expression. She pleaded for the better recognition of motherhood, irrespective of its particular surroundings or antecedents. She said what has been only too well known to society these many ages, that the wayward woman, if a fair chance be given her in the battle of life, can earn an honest and suitable living for herself and her child. She might have spoken this truth more positively and fully: that Society refuses anything approaching a fair chance to those who have once missed the normal path, and yet at the same time hypocritically fosters in a great degree the vice which it thus affects to punish. And how generous and brave is Society! It visits its punishment on the weak and defenseless, on the woman and the child, while the strong man goes unscathed!

There is a remedy for this condition other than the appeal to Christian charity, which continuously shows itself so un-Christian that it rarely heeds the appeal. That is the cultivation of a higher reverence for the abstract idea of motherhood and a juster appreciation of its concrete meaning.

For many a poor woman there has been moral salvation in motherhood. It has awakened the best that was in her, the existence of which she may not have suspected before; it has caused her to develop virtues truly heroic. For what can be harder for such a one, with a record of shame upon her, than to go forth into the world, endure its hostility, its venom, its Phariseism, and, conquering herself and it, be what she was not before—good—first for her child, then for herself? If that is not heroism, can there be any?

The chapter of woman's fault can close from the time she knows that this sacred role of motherhood is hers. All the past ought not to damn the new life that is guiltless of it. Even the Pharisees, if they were pinned down to it, would not confess themselves so cowardly as to think that it should do so. And the mother, finding a new soul-life in her motherhood, can keep the door of the past shut—can do so surely—if Society will give her a chance.

Not all erring women would rise to the height of this role. But many, very many, could and would if motherhood for itself

alone were held in greater sacredness. Civilization is not at its best where the reverence for motherhood in the abstract is not at the highest, and where the mantle of charity is not thrown broadly about the erring, whatever their antecedents, whose lot it is.

#### The Fight for Free-Press.

The power of Comstockism is waning. In the past few years the American Press-Writers' Association has so thoroughly shown up its impudence that Federal judges have heeded the "word to the wise," and dismissed cases that ministers and Comstock agents have assiduously worked up and calculated upon accordingly. The last sample of judicial wisdom comes from Denver, in connection with the editor of "The Vampyre," of that city. As usual, he was arrested at the instance of a minister for the publication of alleged "obscene" matter in his "Vampyre." An examination of the magazine proves it to be thoroughly clean and healthy, and really engaged in the highest form of humanitarian and Christian endeavor.

Another Comstock case is one that will come up for trial in March, before United States district judge, Cornelius H. Hanford, at Seattle, Washington, with Wilson R. Gay as prosecuting attorney. This case relates to the arrest of three men connected with the publication of "Discontent," a small paper published by the Anarchist colony at Home, Washington. Since the arrest of the three men, the country has been flooded with the very article whose publication caused their arrest, and if the article in question was in any way "obscene," thousands of persons of both sexes could be arrested for likewise sending it through the mails. But editors, authors, scientists and business men who have seen it, pronounce as ridiculous the "obscene" branding the Comstock agents have been pleased to bestow upon it. At the same time, the papers of the Middle, West and East are alive with articles and letters vindicating the publishers, and formulating public opinion into a contempt for both the law and its agents—F. B. Livesey, in "Our Home Rights."

#### Husband and Wife.

The following letter and clipping are self-explanatory. Another instance of the ever-present tendency of courts to usurp control over the private and personal affairs of women and men:

DEAR MR. HAFMAN—I send you herewith four clippings that may be of interest to you. They are from the Chicago "Legal News." I notice an Illinois case recently decided by the supreme court making the wife's independent property liable for the husband's maintenance. This is a new line for legal decisions and is made to bridge over the separate property acts of married couples. Learned legality will never allow the family to be anything more than a very limited partnership with all the rights invested on one side only.

FRANK D. BLUE.

Terre Haute, Ind.

The "American Law Register" says. The tendency of the courts to restrict the operation of the legislative acts in regard to the rights and liabilities of married women is in evidence in numerous cases. A fresh illustration occurs in the case of Ott v. Hentall, 47 Atl. 80, where the Supreme Court of New Hampshire held that the statutes of that State, enabling married women to hold property to their own use and enlarging their rights and liabilities, do not affect the wife's right to pledge her husband's credit for necessary medical attendance, nursing and board while compelled to live apart from him by his misconduct. The court does not examine to any extent the basis of the husband's liability, assuming as a principle to start with that it is an obligation of the husband suitably to maintain his wife. A ground to relieve the husband might have been found in the theoretical origin of this rule, from the fact that at common law the husband practically controlled his wife's estate and therefore had in consequence a duty of support. When this estate is given back to her control, it might be argued, such duty ceases; but the court takes the conservative position—a position which is certainly supported by common sense.

"Americanists" is a new word in the Philippines. It has the same significance there that "tory" had to the founders of the American republic.—*The Public*.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Getting Ready for the Empire.

"Coming events cast their shadows before," says the proverb.

"Prince" Henry, a scion of the royal house, the imperial house of Hohenzollern, Germany, came to Chicago, remained a few hours and is now gone.

Like Caesar the great, when returning from one of his military campaigns, this Hohenzollern can say of his visit to Chicago: "I came, I saw, I conquered."

Never before in the history of Chicago have such honors been heaped upon any man. If the United States had been a colonial dependency belonging to Germany the display of civic honors and of "loyalty" to the imperialist idea as a basis of human government, could scarcely have been more pronounced and extravagant.

The "Chicago American" gives an itemized statement of the cost to the city of this ovation to royalty, from which we learn that "Prince Henry's entertainment, directly and indirectly, cost Chicago and its citizens \$230,750. The length of the royal stay was nineteen and one-half hours, or 1,170 minutes, an expense of \$197.22 a minute."

Would any city of Christendom, outside of the United States, have equalled this record of nineteen hours simply to do honor to a scion of royalty who comes not as an ambassador on official business but simply as a Prince of Royal Blood?

Among the items of this bill of expense—all to be paid ultimately by the workers who had no part nor lot in the feasting, the ball, the civic and social functions—except as on-lookers from a very respectful distance—among the items of expense are these:

"Public decorations."	4,000
"Maintenance special railroad train."	5,000
"Individual banquet subscription of \$50. apiece by 155 committeemen,"	7,750.
"Cost of Germania club luncheon.	20,000

"Cost [to the city] of hotel entertainment." 7,000

Part of which hotel expense, according to the "American," was for the entertainment of "Herman, a huge German stag-hound, who occupies an elaborate room on the second floor of the Auditorium. Two servants have no other care than to look to the safety and comfort of the dog"—"a present to His Royal Highness from Kaiser Wilhelm."

Another very suggestive item of expense to be paid by the city is \$8,000 for "police protection and escort," suggesting the inquiry as to how much the city would have had to pay for extra "police protection and escort" on the day that some

representative of German workingmen should visit his brother workingmen of Chicago, in an unofficial or even official capacity,

That Theodore Roosevelt should hob-nob on familiar terms with the representatives of European royalty and imperialism, is a thing to be expected. A man who could treat the memory of Thomas Paine as Roosevelt is reported to have done—Paine, the "Author-hero of the American Revolution;" Paine the greatest of all the writers in defense of the "Rights of Man" as against the assumed rights of kings, emperors, princes and nobles—that this man Roosevelt should be found honoring royalty whenever an opportunity offered, is simply in accord with the "fitness of things."

Also that Washington, D. C., and New York City should receive with open arms and lionize *ad nauseam* a man who has no other claim to social recognition than that he represents the principle announced by his brother William that "God" selects a few to rule over the many, that is, represents the "Divine right of Kings" as against the right of self-government—this, too, is not to be wondered at, for Washington and New York are NOT American cities in any proper sense of the word.

The elect "four hundred" of New York—Wall street, headquarters of plutocracy in the western world, with its remorseless grip on the throat of American industry and finance; the wasteful extravagance, the pharisaic exclusiveness, the monkey-like imitation of European courts and manners, that now characterize both the cities just named, all justify the charge that these two are not representative American cities.

But CHICAGO!—the great inland city of America; Chicago, with its comparative youth and consequent freedom from the blight of conventionalism and castes that always grow and flourish with age and concentrated wealth; Chicago, with its close affiliation with and dependence upon the vast, the almost boundless prairies of the great middle west, with their suggestions of freedom and equality of rights—that Chicago should go wild over the visit of one man, a very ordinary man intellectually speaking; that Chicago should get down on its knees, so to speak, in the mud of its own very muddy streets, to do honor to old-world royalty, THIS was not to be expected; this was NOT in accord with the eternal fitness of things.

Speaking of mud—some of us who did not see the show, and would not have spent a nickel in money or a minute of time to see it, are just irreverent enough, just "disloyal" enough, to ask if it would not have been better to use part at least of this quarter million of dollars in removing some of the filth from our disgracefully dirty streets, our disease-producing streets and alleys.

For half the money—to say nothing of time, which, as Franklin says, is money—spent by Chicagoans in entertaining a foreign lord, who never did an hour of really useful work, perhaps, in his whole life, many hundreds of idle men and teams could have been set to work at street-cleaning, adding greatly to the health, beauty and comfort of our city, and making hundreds of needy families happy by the distribution of this money as wages.

For many months past the daily papers have been telling us that Chicago is on the verge of bankruptcy; that the schools cannot be run on full time; that streets must go dirty; that the police force must be cut down; that many needed municipal improvements must wait, all because of lack of money in the city treasury. But now, judging from the splendor and unheard-of extravagance with which this "royal pauper"—to use an English phrase—is entertained at public as well as private expense, the city must have "money to burn!"

Of the Chicago dailies none, perhaps, filled its pages more completely with pictures and minute details of the show while it lasted than did the "Chicago American," but now that the royal pageant is gone, and the glamour and craze partially dissipated, a reaction seems to be taking place in the editor's mind.

In his evening edition of March 6 the only editorial is devoted to reflections on "Our National Excitement About the Prince."

"It is hereditary," says the editor, "like our conception of heaven."

Illustrating this idea he says, "The republican who sees the Prince is very much like the vegetarian who sees a haunch of roast beef. Neither can help getting excited. We have eaten flesh for so many hundreds of centuries that we cannot hope to become vegetable eaters in our hearts for a long, long time. With the keenest enjoyment, intensest excitement, the most earnest striving, we have bowed and scraped and cringed and kow-towed to royalties or their equivalents for many hundreds of thousands of years."

The editor dwells at considerable length on "the power of heredity. . . . Our idea of heaven is based not on the sound thoughts of today but on heredity. Heaven is described for us by the imaginings of men of Oriental race. The delight of these men, their one ambition was to be well received at court."

In large type and with the word prince in large capitals the "American" proceeds to say:

"We declare ourselves republicans, but the old love of royalty, the old instinctive desire for place and position, is strong within us. When the excitement of revolution is over, when we have succeeded in thrashing and humiliating one King, we are very soon ready to run after and flatter that King's great grandson, his grandson's child.

"There is good, hearty American feeling in the friendly greeting to Prince Henry. There is also a lot of good, hearty American snobbishness. We like the Prince because he represents the German people, who have helped to build up our country. But we pay an enormous price to see him at the opera, or we stand with blue noses to see him on the street free of charge, not because we love the German people, but because in our primitive king-serving hearts we love a German PRINCE."

As Shakespere puts it, "'Tis true; 'tis pity; and pity 'tis 'tis true!" True, all except the statement that "we like the Prince because he represents the German people!"

On reading words like these—to be found in all the great dailies, if "Prince" Henry did not say out loud, "Lord, what fools these mortals be", he certainly wanted to say it, if he thinks at all.

Prince Henry came to America as the representative of his brother, the German Emperor, to help at the ceremony of launching a royal yacht—a costly pleasure boat in which German workingmen have no interest, no part whatever, except to pay all expenses!

Prince Henry belongs to the ruling class in Germany, which class is the worst enemy the working masses can possibly have—a VAMPYRE class, who rob the people of their hard earnings to spend in show, in parades and in luxurious idleness, or, putting it at the best, in cultivating the arts of war—the arts of MURDER.

The emperor of Germany is called the "War Lord." The army and navy budgets of Europe cost the working masses more than one thousand millions of dollars every year, whether engaged in actual war or not. All this expenditure is not for the good of the working people at all, but simply to prevent these royal robbers from invading and plundering each other. Of this robber system the man whose entertainment cost the people of Chicago one hundred and ninety-seven dollars per minute during his brief stay, is an hereditary representative.

No blame can properly attach to him for being born an hereditary robber, but that the American press, almost without exception should call him a representative of the "German people," this would be simply incredible if we did not have the evidence constantly before our eyes.

#### TREATMENT OF THE BOERS.

If anything were needed to prove that it is royalty, monarchy, imperialism, that causes Henry Hohenzollern to be so interesting to the average American, this need is supplied by the contrast between the reception given to him and that accorded to Wolmarans and Wessels, the official representatives of the South African republics. The length of this article forbids en-

larging upon this point, but the bare mention of the damning facts of the case should be enough to show that, in the language of the editorial from which we have just quoted, "We are republicans only in name"; and that candor, honesty, compels us to say that the "Chicago American's" summing up of the lesson to be learned from the late visit of royalty is true—alas, too true:

"There is a lesson for every American statesman, for every simple American voter, in this visit of Prince Henry. The lesson is this: We are republicans only in name. Our republicanism is only skin deep. A man of great genius like Alexander or Napoleon with the greatest of ease could twist us back to the old times, set us all struggling, not for free government, but for a good place at court."

A man's real character is shown by his ideals—by the thoughts and things he most admires. It is the same with peoples or nations. As a nation we admire royalty; we go wild over titles and rank, and at the same time we turn the cold shoulder to men who represent a people near of kin to us by blood and by what is supposed to be our principles of government, all of which goes to show that we are getting ready to THROW OFF THE MASK, the pretence of being republicans and democrats, and to come out openly for monarchy and empire.

M. HARMAN.

#### How Shall We Score?

BY TAK KAK.

A good-hearted correspondent of Lucifer invites us to score one for Uncle Sam because it has been decided "that a common-law marriage was just as good as a priest or judge-made-law marriage," this decision being given by a United States Court of Appeals. Of course it is natural to sympathize with the common-law wife defending her claim to her share in her late husband's estate, so-called, probably embodying her own earnings, but before we throw up our hats over the principle of the decision, let us ask what there is in it. The authority which has so decided has a policy that favors marriage. This it shows in certain peculiarities in its homestead land law and other laws. In this instance it decides that a certain couple were married. Common-law marriage being an already recognized mode of marriage, the decision strikes down a claim that the co-habitation in the case in point was anything short of a common-law marriage. It establishes that the fact in that particular union came up to the requirements of common-law marriage.

The right to get married is surely no great thing for us to rejoice over, and in as much as marriage is a very serious matter and common law marriage is somewhat more open to attack than marriage recorded in the regular way it would seem that those who want to be married beyond question would choose the record form.

Some people want to be married or not as they see fit, and choose to avoid making a record so that they can control the evidence to a great extent. This plan involves the woman partner especially in risk of losing what she has helped to save. The evidence of marriage is insufficient just when it is wanted for pecuniary protection.

A court may save individual interests, but why run the risk? Why should a woman have her earnings under a man's control and depend on his kind disposition either by marrying him or pretending to marry him? But if they will marry, why leave the evidence uncertain? There is the less excuse for that where divorces are easy (if they will marry or pretend to marry).

Then again, let us consider that if a judge leaves a little more to common-law presumptions than before and thereby gives one woman a farm, the same decision is pretty sure to fasten the yoke upon other persons who fancied they could throw it off at pleasure and may serve to convict some of them of bigamy.

Nothing is stated to inform us whether in the Oklahoma case there was any extension of the common-law marriage doctrine—any principle involved in the decision. However that may be, the extension of liberty and not the extension of marriage is the aim of Lucifer and the interest of women.

If it were decided that all cohabitation is marriage, then Mr. Shepherd would probably see that his "just as good" can be read "just as bad." In fact the common law entrance to marriage is merely an entrance. Marriage is the something after all. It is the state of being legally yoked. Any tightening of the doubtful yoke is in the line of authoritative control. Every decision which affirms a marriage from circumstances is congenial to the plan of authoritative regulation of the relation of the sexes. The contrary principle is the liberty to live a reasonable sexual life according to the needs of the individuals concerned and not to be bound by conditions arbitrarily prescribed for them by authority.

Common-law marriage may yet become a most dangerous thing. Fanaticism is capable of attempting to construe the first exercise of power to cohabit as being marriage, hence making bigamy of the first act of variety. Is not this the logical complement of common-law marriage? Our forefathers were content to recognize notorious continued relations. Moderns have invented peculiar laws such as that establishing an age of consent not corresponding to puberty and a law (in Colorado) making seduction "provable" on the oath of the complainant unsupported by other evidence. With such reaches visible, some such monkey-trick on the basis of the common-law marriage theory is no improbability.

Legal marriage is the opposite of sexual freedom. All roads into bondage are but variations on the same theme. The really valuable decision,—which we need not expect,—would be that the right to life, liberty and the pursuit of happiness implies the right to cohabit without being married, for that is the right to peaceably cease cohabitation without disability. A common-law marriage is mostly unjust to women, being of the nature of a knife handled in the dark, the possessor does not very certainly know which way it will cut.

#### A Socialist's View of Political Action.

BY ALBERT STROUT.

The natural instinct of the race to conquer and blend to its uses the resources of the planet it dwells on grows stronger as the centuries pass, therefore, the necessity of united effort grows more and more pressing. As Marcus Hitch has well said, "economic determinism, . . . is not an eternal law. It is nearing the end of its course. . . . Under complete political equality economic determinism would be and will be supplanted by political determinism. Society unified by the common ownership of capital will become the conscious master of its own destiny, free from economic class control."

The adherents have for their aim, the organization of the working classes of all countries, regardless of color, creed or sex, into a political party, for the purpose of getting into the possession of the workers the political power that the capitalists now use to maintain their class supremacy.

Every Socialist recognizes the fact that it is by political power that the capitalists make their oppression constitutional, and their robbery legal. The Socialist sees that the only way to abolish class rule, class privilege, and class exploitation, is for the workers to unite and use their political power in the interest of their own class.

The conditions of the workers determine their needs. Owning neither land nor machinery, and working together by the thousand in factories, mills, mines, workshops and on farms, producing wealth for the owners thereof, their real need is the collective ownership and democratic control by the people of all means of producing and distributing wealth. To teach them how to accomplish this, and to point out to them the road of least resistance in its achievement, is the mission of Socialism.

That Socialism will eventually lead to something higher than the human mind has yet conceived, we do not deny. But we do maintain that society will pass through a stage of democracy before its units will be far enough advanced to take intelligent advantage of all the rights that the heritage of a bountiful cosmos has bequeathed them. Therefore, we consider it a criminal act towards humanity to underestimate the value of political action.

#### Faith, Hope.

BY S. C. CAMPBELL.

As a panacea for the ills of humanity the religion of Christianity has been tried by some for nearly 2000 years. But all are not satisfied with the result, or with the religion. A writer says "O religion! thou art not yet in the full beauty of thy ideal, there is a narrowness about thee and there are spots upon thy beautiful face. But light is increasing, the clouds are breaking, the mist is rolling away and the haze of doubt and superstition is melting in the beautiful dawn of righteousness. This light is not coming from Russia; it cannot come from Protestant lands. The indications are that in the United States a new faith, a new hope is being born."

And this from a late Lucifer: "Mark Twain gives a proper characterization of the closing years of the nineteenth century in a salutation to the twentieth in this way: 'I bring you the stately matron Christendom, returning bedraggled, besmirched and dishonored from pirate raids in Kinochow, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pockets full of hooligan and her mouth full of pious hypocrisies. Give her soap and water but hide the looking glass.'

From the very beginning of Christianity its deeds will not bear close inspection. There has ever been a narrowness about it and spots upon its face. Until now, to the close unprejudiced observer and humanitarian, there is so little good and so much error in it that some have decided that something must be done or the wheels of progress can no longer turn, or turn but slowly. So a new faith and new hope are being born in the United States. The faith, the hope, that with FREE MOTHERHOOD we shall have a humanity needing not sacerdotal rites and ceremonies to fit it for heaven—or earth.

#### Notice.

The New York comrades have published 25,000 copies of a pamphlet composed of articles written by Henry Addis and Jay Fox. The pamphlet is very good for propaganda purposes, and to those who would like to distribute copies free, we will charge one-half cent per copy, no order to be less than twenty-five copies. Single copies 3 cents, including postage. Send all orders and money to R. Fritz, 267 Madison St., New York.

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Protests, violence, and reaction are useless. Non-resistance can't avail. There is a remedy, and it is the reenforcement and steady agitation of socialistic methods and the social party.

The people at large are not able to understand the more advanced methods, but this one—being the next step upward—is open to all.

Under a social democracy or republic it will be possible to carry on liberal work and live a personally free life. Under present conditions, the oligarchy is everything. Liberals, will you help your weaker brothers and sisters out of the monopolistic bog? If you will, agitate socialistic politics, vote them, talk them. Forego futile discussion and act. So will you win, and so gain liberty to act out *your own theories*.

By temporarily changing front and going with the course of events, you will make possible a rapid advance. All peoples rise by successive steps—not by long jumps. Set the masses to reaching for another upward step, and it will give you additional power for liberal work.

Personally, be what you are. But make your public work attractive to the mass who are yet in darkness. Don't blind them by a great glare, but let the light in gradually, and slowly enough to let the weakest see safely. And don't hurry others. Do as you would be done by. Remember that great bodies move slowly. Only harm is of haste.

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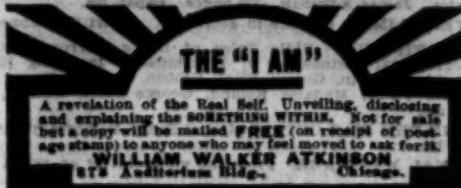
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